

THE NUR AF' SHAN

Vol. VIII

FRIDAY:—October 14th 1904

No 42

FOREIGN TELEGRAMS.

London, Oct. 7.

Reuter's Tokio correspondent says it is reported that the Japanese land batteries at Port Arthur have completely wrecked one of the Russian warships in harbour, and severely damaged three others. The names are unknown.

Reuter's correspondent with General Oku says that the Japanese are bringing up enormous supplies of ammunition for the winter campaign and are using the reconstructed railway. Additional soldiers continue to arrive. The troops are standing the climate splendidly.

Reuter's Tokio correspondent says Count Okuma, in addressing the bankers, warned the people to prepare for a long war. The cost of two years' war would, he said, be two hundred millions sterling. Despite her weaknesses Russia possesses immense resources and Japan must make heavy sacrifices to attain success. It would be necessary, he said, for Japan to borrow fifty millions in 1905. He expressed the fullest confidence in ultimate victory.

Reuter wires from Tsingtan that a German steamer that has returned after running the blockade of Vladivostok reports that ships are constantly reaching Vladivostok. The city is heavily fortified and the harbour mined.

London, Oct. 8.

Lord Lansdowne, replying to a correspondent, says that neither of the belligerents having expressed a desire for mediation. His Majesty's Government does not consider it could advantageously appeal to Russia and Japan to desist from hostilities.

General Kuropatkin, in a general order to his troops, justifies the retreat to Mukden on the ground of insufficiency of strength. He announces that the Emperor is inflexibly determined to conquer, and is sending adequate reinforcements. General Kuropatkin intimates that the time is approaching to assume the offensive.

The captain of one of the German colliers at Las Palmas states that the Hamburg-American line has chartered 42 steamers to coal the Baltic squadron, and a dozen more go to Las Palmas.

The cruiser *Aurora* leaves Gibraltar for Las Palmas on the 18th instant.

The German Socialist papers, usually well informed, announce that submarines and also naval engines and machinery are being made at Stettin and Kiel for Russia.

The *New York Herald* reports that five submarines have been shipped from the Pacific Coast presumably for Japan.

London, Oct. 9.

A telegram from Walmer states that Lady Curzon passed a fairly good night and that there is a marked improvement.

London, Oct. 8.

The Portuguese Minister of Marine, in his statement regarding the disaster in Angola, said that a foraging detachment was cut off, whereupon it formed a square. The irregular troops were seized with panic and confused, but the square was not broken, and, despite hand to hand encounters between assegais and bayonets, the main body reached Humbe safely.

London, Oct. 9.

The latest news regarding the Portuguese disaster at Mossamedes states that it is more serious, and the killed more numerous, than at first reported.

The Portuguese Cabinet meets at once to organise a large expedition of regulars.

London, Oct. 10.

Reuter's correspondent wires from St. Petersburg that no official news is obtainable regarding the Russian advance, but a private telegram announces the occupation of Beniaputse, from which the Japanese were out-manceuvred. The fighting has apparently not been serious.

Reuter's Chifu correspondent says that there is increased activity among Japanese ships in stopping merchantmen, due to a look-out being kept for three British ships suspected of intending an attempt to enter Port Arthur with tinned meat and vegetables.

A *Morning Post* telegram from Shanghai says that the Japanese have captured many junks laden with military stores engaged in blockade-running at Port Arthur.

London, Oct. 10.

Lady Curzon passed a good night, and on the whole her condition is encouraging. Phlebitis has supervened, involving a lengthened and anxious illness, and rapid progress cannot be expected.

The evening bulletin says her ladyship continues to make slow but gradual progress.

Madras, Oct. 10.

The Guntur University forgery case, in which a student is charged with having forged the name of Dr. Wolf of the A. E. L. M. College at Guntur to an age certificate of a private student, came to a close to-day, accused being found guilty and sentenced to four months' rigorous imprisonment.

London, Oct. 10.

The *St Petersburg Bourse Gazette* publishes a telegram from Mukden, dated the 9th instant, which states that the Japanese main army is retiring south, and that the Japanese are abandoning not only positions occupied after Liao-yang but some occupied before. Their right wing has fallen back ten miles south, and in the last few days they have evacuated Sianchian, Saimatso Fenchaling and other posts.

It is reported that the Japanese withdrawal without a struggle is interpreted at St. Petersburg as a decision to concentrate every available man on the immediate defences of Liao yang.

General Kuropatkin is taking every precaution against defeat, and constructing numerous defences on the line of advance.

It is reported that the Russians have crossed the River Hun in force, attacked General Kuroki and captured a position, which the Japanese, strongly reinforced, reoccupied. The Russian advance is checked.

The losses on both sides are heavy.

London, Oct. 11.

A telegram received in St. Petersburg from Mukden states that an artillery duel took place all day on Sunday. The Russian right and centre were engaged. The Japanese are falling back every where, pressed by the Russians.

EDITORIAL NOTES.

"You can wear a smiling face,
If you try, if you try ;
You can be a means of grace,
If you try, if you try.
You can dry the mourner's tear,
You can gladden hearts with cheer,
You can banish doubt and fear,
If you try, if you try,
You can sing a joyful song,
If you try, if you try ;
You can help a friend along,
If you try, if you try.
You can scatter golden seeds,
You can give to others' needs,
You can live in little deeds,
If you try, if you try."

The fundamental principle of the religion of Christ is loyalty to God exhibited in a holy life. His precept is "Seek ye first the kingdom of God and His righteousness." Faith is the condition of acceptance with God but true faith "works by love." The idea that morality is not essential to true religion is a fatal delusion. One of our exchanges puts it in this way.—

"What a vague idea some people have about heaven as a place where all men, regardless of previous character or experiences, find a happy home at last. They seem to take for granted without thinking of the matter, even reasonably, that there is some wonderful transforming quality about death that confers upon all men alike the boon of everlasting happiness. This is not only utterly unscriptural, (which would not trouble some people), but it is opposed to all the philosophy of life. At death, good will be made better and bad will be made worse. But what can there be in death to transform that which has been steadily growing more evil into a condition of gradually approaching perfect goodness? There may be a question how much wheat will be produced from one grain, and how many thistle heads will be produced from the thistle down. But that thistle down will produce wheat in some subsequent harvest no one even imagines. How much more absurd to think of a man's dying godless and arising at the resurrection holy and godlike. Self-deception in such an all-important matter as this is fatal."

The all-India Sunday School examination results reveal a few things which are encouraging. In the first

place we notice the rapid increase in the number of candidates. In 1902 the entries were 833, in 1903 they arose to 1182 and in 1904 they were 1524.

Again the number of passed candidates has considerably increased. In 1902 and 1903 the passes were 632 and 631 respectively ; but the record for 1904 is 945. Another point of interest is the increasing number of non-Christian candidates.

At a meeting of the Panjab Sunday School Committee, recently held in Mussourie, arrangements were completed for the Annual Convention to be held in Amritsar sometime in March 1905. It was also arranged to hold a joint convention along with the Panjab Christian Endeavour Society, if agreeable to that Society. The Rev. E. M. Wherry was asked to undertake the publication of a Sunday School paper in Persian and Roman Urdu. A complete program was drawn up which will be announced later.

The sixteenth day of October has been fixed for special prayer and special children's services in connection with the Sunday Schools of India. It is hoped that many young men and women will on that day take a definite stand for Christ and His kingdom. Is it too much to hope that some may devote themselves to the special work of preaching the Gospel?

Missionary Status in The Presbyterian Church in India.

It is a cause for thankfulness to God that the question of the practical union of a number of the Presbyterian bodies in one Presbyterian Church in India has been so far answered in the affirmative as to leave but one problem of serious importance requiring present solution. That problem is the satisfactory settlement of the status of the foreign Missionary, whose Church or Society insists upon his being in connection with and under the discipline of the home Church. How shall this problem be solved?

Obviously the normal position of a presbyter is to hold regular membership in but one Presbytery. It is not impossible for such an one to be at the same time admitted as a corresponding member in another body. That is to say, he may sit in council with the members of another Presbytery or religious body and take part in its discussions, but without the privilege of a vote and without being in any way subject to its discipline. The Representative Committee of the Presbyterian Alliance at its last meeting, in summing up the opinions of the various bodies represented, concluded that the status of the foreign Missionary should be that of a regular member under the jurisdiction of the India Church ; or, if he must be under the jurisdiction of the Home Church, then his position in the Indian Church should be that of an assessor or corresponding member.

But here a practical difficulty arises. Many Presbyteries are still so weak that they would either be dissolved by the withdrawal of the European members, or they would become so weak and be inexperienced as to be unable to do the work of the Presbytery. The presence of the European is therefore necessary. This difficulty seems to some presbyters to be insuperable, unless a dual presbyterial relation be conceded. This is actually the practice of the Irish Presbyterians in Western India.

In regard to this, it would seem that where unavoidable, in the sense that the Indian presbytery requires this dual arrangement, the concession should be granted in the interest of Church unity, with the understanding that such foreign presbyters are subject to the jurisdiction of both Churches. If this point of a double jurisdiction be conceded, there should be no objection on the part of Indian members, seeing that the confessedly anomalous position is due to the necessities and interests of certain Indian presbyteries too weak to get along without the foreign membership. Nor should the foreign presbyter object to the condition of a double jurisdiction; because he should first of all desire to place the Presbyterian Church upon the basis of a normal Presbyterian Government.

If this concession be made in the interest of union by all the parties concerned, it seems clear that a wide union of Presbyterians is possible at this time. Looking into the future, we can hardly fail to see the time, possibly not very far distant, when it will be best for the Indian Church that foreigners should withdraw from the Indian Presbyteries and occupy at most the position of friendly counselors, or assessors, or corresponding members.

The present is the time in which to accomplish the organic union for which Presbyterians in India have been labouring and praying for thirty years. The spirit of God is leading the way. In India there are no great endowments and establishments, involving monetary questions, to stand in the way. Indian Presbyterians can now have a Church of their own. To promote and safeguard an object so grand and so fraught with lasting interest to the cause of Christianity in India, should make the foreign missionary glad to make every necessary sacrifice. Let all continue with one accord in prayer for wisdom and grace to guide and help in this matter.

"There is room enough on earth to find graves for the finest abilities and noblest powers. The ground which received one talent will also receive the five. You can easily find a spade to dig a grave for your talents and abilities, your money and your time. But understand that in burying your talent you are burying yourself; in burying aught that God has given you, you are burying part of your life."

THE DEATH OF CH'EN TA-YUNG.

Ch'en Ta-yung continued to preach until the Boxer disturbance of 1900, at which time he was appointed to preach in a town outside the Great Wall in the region of Mongolia.

"You must leave here at once and flee to the mountains," urged the members of his church some time after he had arrived at his appointment. "The Christians in other places are being massacred and the country is in a disturbed condition."

"No," answered Ch'en, "I will not leave until all the members of my flock are first hid away."

He had left Peking on June 5th, taking with him his wife, his youngest son, and his youngest daughter, who were in school, and had arrived safely at Yen-Ch'ing Chou.

The Christians who were familiar with the surrounding country told him of the places in the mountains where he and his family could hide with the greatest prospect of security and safety, and sent the chapel-keeper with them to show them the way. Three miles from the city they were met by a man, who inquired:

"Who are you?"

"I am the preacher in Yen-Ch'ing-Chou."

"Where are you going?"

"I am going to the mountains."

The man hurried back to the village and informed the Boxers that a group of Christians were fleeing to the mountains.

The Boxer chief, followed by his rabble, at once pursued and soon overtook them. After asking the same questions as had been asked by the other, he continued:

"Have you any money?"

"Yes," answered Ch'en and gave him all he had.

"Throw down your clothing and bedding."

Ch'en did so, and, turning to the motley crowd of Boxers and followers, he said:

Now I am through; you may do as you like."

The little girl, whom they called "Apple"—not an ordinary apple, but the best variety known in the North—ran screaming to her mother's arms, from which retreat she saw the savage Boxers and irresponsible rabble kill and behead her father, the chapel-keeper, and her brother a boy as generous and noble as his three older brothers, while she in childish fear cried out:

"O mother, what shall we do? what shall we do?"

"We will all go to our heavenly Father together," said the old woman, her faith never wavering to the last, and she and her baby daughter of thirteen were hacked to pieces locked in each other's arms.

Thus Ch'en proved himself as heroic in his death as he had been in his life.—PROFESSOR ISAAC T. HEADLAND in *Chinese Heroes*.

"Things may seem to be upside down, men's hearts may be failing them for fear and for looking on those things which are coming on the earth, but the Lord is King, be the people never so impatient. He sitteth between the Cherubim, be the earth never so unquiet." And for our own individual life, in spite of all our mistakes and failings, in spite of all our clumsiness and unworthiness, we belong to him and he belongs to us. . . . Union with God. The is the beginning, the middle, the end of our religion. For this is the purpose of God for each soul in the day when he creates it.—The Bishop of Newcastle.

Sleep

One of the most beautiful provisions made by Providence for man is that of sleep. Shakespeare calls it "Nature's sweet restorer," and no phrase could describe it more happily; without it, indeed, we must soon die; and unless we have a sufficiency of it the body will become emaciated, the spirits depressed, and the whole being entirely deranged.

The duration of sleep, as a general principle, may be set down at eight hours. Invalids and old and young people may require more but for an adult in pretty robust health the above will be found ample rest; the hours, therefore, should be from ten till six.

There are a number of persons who are in the habit of lying awake for hours after they retire to rest, and falling asleep in the morning, when, under other circumstances, they should be about rising. This is a most wretched feeling, and is of itself sufficient to incapacitate anyone from undertaking the business of the succeeding day. And yet, in the majority of these cases, no positive disease manifests itself to account for such a strange disinclination for sleep. It exists mostly with persons of a fretful disposition and excitable temperament; the former incessantly grieving over occurrences which have happened, and which cannot be averted; and the latter planning, scheming, and building castles in the air which can never be realized. In both cases no good can possibly result, and yet this ridiculous habit is persisted in as obstinately as though good could arise from it. In a word, bed was designed for rest and sleep, and nothing else; all thinking should be got over before retiring for the night, and the mind should dispose itself to rest as the body does.

The best kind of sleep, as a matter of course, is that where a person closes his eyes as soon as his head touches the pillow and never opens them again until it is time to rise.

The phenomena of dreams influence more or less the benefit derived from sleep. Some dreams are so horrible as to wake persons in a fright from their sleep, and leaving a feeling of depression and terror for hours afterwards. We believe it to be a rule that the more vividly dreams are remembered the worse the state of the body, and the less distinctly they can be called to mind the better the state of health. Nightmares are produced either through eating hearty suppers or lying on the back, and in either case may be speedily remedied.

There are many notions and ideas promulgated for obtaining a good night's rest. Some persons drink a glass of cold water the last thing; others read a few pages of an interesting book, and others pace up and down the room for a specified number of minutes. Certain it is, that as all our temperaments vary, so there may be some mode of procuring rest adapted to each, and when by some happy chance the expedient is hit upon, it should be persisted in and adopted every night.

Opium, as a promoter of rest, should not be had recourse to except as the last of all resources; the sleep produced by it is at the best unnatural and feverish, and the reaction creates a state of greater wakefulness than existed before it was taken.

Common sense tells us that our sensations at night depend on the actions of the day; the best advice, therefore, that can be given to procure sleep is, to neglect no rule either in diet, exercise, or the regularity of other proceedings, and the chances are that we shall enjoy a good night's rest.

There are boasters who are bold enough to declare they are quite independent of sleep; that they keep awake any number of hours, and sit up any number of nights without feeling fatigued; it is needless to say that all this is mere idle talk.—Inland.

WHEN JOENNY GOES MARCHING AWAY.

George Kennan has described in the Outlook how the Japanese soldier goes to war. Mr. Kennan had started toward the railway station in Yokohama to see a body of troops embark for the front. Before he had gone far he saw a crowd advancing along a side street to the music of a band:

He thought it was company of recruits, but his interpreter said.

"These no troops, these friends go give soldier banzai."

Mr. Kennan continues: "As the procession turned into our street I saw that it was composed largely of bare-headed men in the dark blue dress of a trade guild. In the midst of the crowd, under the biggest of the red-rayed Japanese flags, marched a single man in uniform; and this solitary soldier was being escorted to the station by a procession of a hundred and fifty or two hundred men and women with five large scarlet or purple flags, a long white streamer inscribed with Japanese characters, two square transparencies of white cotton cloth and a band of music." It is clearly of such enthusiasm that Japanese victories are wrought.

WHY BLACK?

The question, "Why do ministers wear black clothes?" must be pre-named to apply only to ordinary wearing dress. In Great Britain in former times there seems to have been little in the dress (apart from the ecclesiastical vestments) to distinguish churchmen from laymen. Indeed, the dignitaries of the Church had to be restrained by Royal and Papal edicts from clothing themselves in too rich and brilliant costumes, and in the time of Henry VIII., just before the Reformation, Cardinal Wolsey took his rides abroad in a blaze of colour and encrusted with jewels.

At the Reformation all this was changed, and, naturally enough, the opposite extreme was run to. In the Anglican Church vestments were reduced to simple forms, and in the Presbyterian church they were entirely abolished. In like manner the clergy, partly from their own initiative and partly by force of public opinion, eschewed colours in their ordinary attire, and began instead to wear either brown or black clothes, the last named becoming, by use and wont, the recognized ministerial wear.

Black has not always been used for mourning. All the colours of the rainbow have been; at some time and by some people adopted as specially appropriate for this purpose. In Great Britain the wearing of "mourning" clothes cannot be traced farther back than the fourteenth century, and for some considerable time after that date the wearer selected his own colour. Then, by natural process, when both ladies and gentlemen affected bright colours in their ordinary attire, black, as a distinguishing colour, came gradually into use for mourning, and for several centuries now it has been universally adopted for this purpose.—Alex. H. Clapperton, in Scottish-American.

A Lost Opportunity.

Treading home one evening I fell in with a neighbor on the bridge. The north wind and skurrying snow caused us both to turn up our collars and button our overcoats to the throat. As we talked we passed a ragged boy who leant his head against the cold iron of the bridge and sobbed piteously. He seemed unmindful of the north wind and it was evident that the atmospheric pressure on his heart was more painful than the zero weather outside. "Wait a minute," said the man, after we had gone a few yards past the boy, "and I'll see what's wrong." The boy told his story. His widowed mother was sick. Their last morsel was gone and on his way to the grocery he had carelessly dropped their only half-dollar and it was lost in the seething river. The man thrust a silver dollar into the boy's hand and tenderly stroking his little bushy head said cheerily, "Now run along my little man and hurry home to your sick mother." I was close enough to hear but too far away to help. As we walked on I offered to give the man the fifty cents but he said; "No, it makes no difference." Not much to be sure, but to me the difference in the hurrying years has grown to mean more than fifty cents.

As the boy looked up into the man's face I saw the sparkle of a "bright jewel" for somebody's crown, and I am wondering now, if I should pass through the gates of gold beside this man if I shall see him gather up the gem that sparkled on the bridge, in the storm that night so long ago; and a voice that is softer than silence whispers, "Inasmuch as ye have done it unto one of these little ones He have done it unto me." I often look for the boy on the bridge and listen for his sob again, but his face comes only in a fitting vision and his meaning mingles with the passing breeze that goes sighing down the vale. This opportunity was lost to me, but the world is full of other ragged boys and suffering mothers and sorrowing hearts and who knows out that to-morrow I may find the Holy Grail under the folds of some threadbare coat or in the empty meal barrel of some poverty-stricken home?—Exchange.

Advantages of the Turbine

The prophecy is freely made in marine circles that the ship of the future will be a turbine ship. The turbine, which has already been introduced with good results on steamers of considerable size, possesses numerous advantages. By its use much of the vibration of the ship, which is such an annoyance to passengers, will be removed. The introduction of the turbine will mean cooler engine-rooms, and that cooler cabins. While in point of speed there are advocates of the intermediate grade of ships who say that no more speed is wanted, the speed of the large ships lately constructed has yet been steadily increasing, and no one can tell how far it will be carried. But whether the coming vessels be fast or slow, it is claimed that they will be turbine ships, since in all points that form of engine seems superior—including low centre of gravity, fewer parts, speed, reduced cost of operation, comfort of the engine-room force, and lessening of the vibration which is so dangerous for the hull, especially now that steamships are being built larger and stiffer. A steam turbine can be almost perfectly insulated. It has few bearings, and these are of the roller type. The turbines would have no surface to adjust, no wear of any account, could be well balanced, and would work as economically in point of fuel as a reciprocating engine, and perhaps even more economically.—Zion's Herald.

"It Is Not My Business."

A wealthy man in St. Louis was asked to aid in a series of temperance meetings, but he scornfully refused. Being pressed, he said:

"Gentlemen, it is not my business."

A few days later, his wife and two daughters were coming home on the lightning express. In his grand carriage with liveried attendants he rode to the depot, thinking of his splendid business and planning for the morrow. Hark! Did some one say "Accident?" There are twenty-five railroads centering in St. Louis. If there has been an accident, it is not likely to have occurred on the——— and Missis-sippi Railroad. Yet it troubles him. It is his business now. The horses are stopped on the instant, and on inquiry he finds that the accident has occurred twenty-five miles distant on the——— and Mississippi. He telegraphs to the superintendent:

"I will give you \$500 for an engine." The answer flashes back, "No!"

"I will give you \$1,000 for an engine."

"A train with surgeons and nurses has already gone forward, and we have no other."

With white face and anxious brow, the man paced the station to and fro. In a half hour, perhaps, which seemed to him a half century, the train arrived. He hurried toward it, and in the tender found the mangled bodies and lifeless forms of his wife and one of his daughters. In the car following lay the other daughter, with her dainty ribs crushed in, and her precious life oozing slowly away.

A quart of whiskey, which was drunk fifty miles away by a railroad employee, was the cause of the catastrophe.

Who dare say of this tremendous question, "It is not my business?"—Exchange.

A WISE MOTHER.

"I have taught my children," said a mother I know, "to come to me immediately for even a pin scratch. I do not mean to exaggerate little pains, but my father, who was a physician, taught me how easy was precaution, beside cure. I always keep on hand two good antiseptics, listerine and boracic acid in solution. Every fresh wound or scratch is bathed cleanly and wrapped in sterilized cheesecloth before a particle of dirt can enter it. One so often finds children with stubborn sores on their hands or feet, which take forever to heal. They were probably caused by a rusty nail, by the dirty sort of knife one finds in a boy's pocket or by a broken bottle which may have held anything. The ugliest wound of this sort, if cared for immediately, will heal immediately. In nearly every city during the winter a course is given on nursing and simple surgical work, which a mother may find both interesting and profitable. If this is not available I would advise every mother to go to her physician and pay him fee if necessary for a lesson on cleaning a wound and bandaging it, as well as what to do for the bruises and contusions which are of daily occurrence in the growing family."—Good House-keeping.

DON'T "ANSWER BACK."

The habit of "answering back" is as reprehensible in grown people as in children, and should be suppressed by every person anxious to lead a peaceable and harmonious life. The household in which each member strives for the last word in the argument, is most anxious to maintain an independent course of action, is afraid lest he should be imposed upon, is not a happy household, nor can it ever become such a one. It is an odious place to visit, and the separate individuals that compass it can always have a pleasanter atmosphere and time somewhere else; yet it is but seldom that any one will give up the habit, or, as a whole, reform and institute a new order of things. There is but one way to produce a lasting result, and that is to "withhold your tongue" on each and every occasion when bitter or sharp words arise to the surface. The old adage, "It takes two to make a quarrel," is invariably true, and, while silence is an aggravating response to an irritating remark, its effect is inevitable. The temptation to repudiate an unjust accusation is strong; but if it is unjust, it will be regretted more than if a quarrel resulted, in which both parties lost their temper. She who will inwardly determine to "withhold her tongue" from ill-natured remarks, from unkind suggestion, from bitter retort, from nagging, will begin a revolution in her own home. Do not wait for some one else to start the movement; have the joy in your own soul that you have planted the seeds of happiness yourself.

When the Master Comes.

If the Lord should come in the morning,
As I went about my work,
The little things and the quiet things
That a servant cannot shirk.
Though nobody ever sees them,
And only the dear Lord cares
That they always are done in the light of the sun,
Would he take me unawares?
If my Lord should come at noonday;
The time of the dust and heat,
When the glare is white and the air is still
And the hoof beats sound in the street;
If my dear Lord came at noonday,
And smiled in my tired eyes,
Would it not be sweet His look to meet?
Would He take me by surprise?
If the Lord came hither at evening,
In the fragrant dew and dusk,
When the world drops off its mantle
Of daylight like a husk,
And flowers in wonderful beauty,
And we fold our hands and rest,
Would His touch of my hand, His low command,
Bring me unhopd-for zest?
Why do I ask and question?
He is ever coming to me,
Morning and noon and evening,
If I have but eyes to see.
And the daily loads grow lighter,
The daily cares grow sweet,
The Master is near, the Master is here,
I have only to sit at His feet.

—British Weekly.

Just My Luck.

If the boy who exclaims, "Just my luck," were truthful, he would say, "Just my laziness," or "Just my inattention."

Luck is waiting for something to turn up.

Labor, with keen eyes and strong will, will turn up something.

Luck lies in bed and wishes the postmaster would bring him news of a legacy.

Labor turns out at 6 o'clock and with a busy pen or ringing hammer lays the foundation of a competence.

Luck whines.

Labor whistles.

Luck relies on chances.

Labor on character.

Luck slips down to indigence.

Labor strides upward to independence.

"Luck," in the Bible sense, is a good old English word: "I wish you good luck in the name of the Lord." But "luck" with no thought of Providence is a bad word.—Woman's World.

Miscellaneous.

A little girl, walking in New York with her father, saw some workmen on top of a building twenty stories high, and she asked, "Papa, what are those boys doing up there?" He replied that they were not boys, but men, who looked like boys, because they were so high. The little girl meditated for a moment, then said solemnly, "They won't amount to much when they get to heaven, will they?" The question gave the father food for thought. As we rise toward heaven, self becomes smaller, until by and by, when we reach the height of heavenly character, self will not amount to much.—Christian Advocate.

Young people especially need to get the old-time gospel of work thoroughly into their thought of life. Many blows forge the anchor; many a thought works out the plan; many an upward step brings us at last to the summit. We must throw ourselves into life, determined to make a noble thing of it, for ourselves and for our fellow-mortals, whose path touches ours, and then work. Listen to the music of the world's looms, the hammers, and wheels. Hear in them the music of heaven, God's call to faithful service. Get this great thought with in us and then work it out, trusting God for the issues.—Rev. Ozora S. Davis.

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